

A PLEA FOR JUDAISM

BY

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"AMEN THE KEY OF THE UNIVERSE"

"THE BOOK OF GENESIS UNVEILED"

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INTRODUCTION

THE futility of attempting to convert the Hebrew to orthodox and dogmatic Christianity, by its evangelical followers, is now a self-evident fact. The attempt, however, to convert Jews to Judaism is one which is of infinitely more importance in these days of crisis, criticism and what is worse, indifference. There is, indeed, a great danger of Judaism becoming a mere ethical and materialistic teaching unless the spirit of the old Prophets arises to awaken the slumbering energies of the race. Ethics without religion will not save any soul, for the purblind, though sincere atheist, is often ethical. Religion being that which "binds back" (as is shewn by the derivation "re-ligare"), that which relates man to his Source, and shows the relation between the creature and his God, and the Plan which God has for him and the universe cannot, therefore, be divorced from ethics.

In modern Jewry there is the attempt on the one hand to hold fast to a rigid orthodoxy, not always of religion but often of mere custom, which many fear to let go lest something unknown "happen" to them, or lest in some peculiar way God punishes them for a neglect of the customary observances. On the other hand there is the liberalising tendency, the movement, which, engineered by splendid Leaders, nevertheless is sometimes used by its followers to excise from Judaism all that is real though apparently unnecessary. They attempt to hold fast to "essentials," it is true, in many cases, but the essentials are not always clearly visible and the realities are often called "superstitions". Then, following such a movement, comes the denunciation of orthodox officials, and we see, as in England, the unedifying spectacle of a Chief Rabbi attacking the ideas of a Montefiore. Who shall stand between these factions and bring them to mutual agreement? What power of reason can reunite and thus build for Judaism a new body which may contain the ancient Soul of the Hebrew Race and bring about a renaissance of the Hebrew Faith.

There are many still in Jewry who long for such an awakening, who are neither rigidly orthodox nor subtly turning away from belief, and it is to these, and such as these, that this appeal is made. It is, moreover, hoped that the orthodox and the liberal

will not be prejudiced because of any apparent "talking down" to them on the part of the writer. This is not in any way the intention of this article, but the truth must be laid bare.

It must not, likewise, be imagined that here is any idea of an "attack" either upon the orthodox or liberal party in Jewry,—far from it. The writer seeks only to inflame the hearts and minds of the Hebrew race with a high desire. The religious motive behind both the orthodox and the liberal Jew is fully accepted and completely realised, for where there is sincerity there, at least, is the WISH to find Truth. It must, however, be noted that sincerity is not always a certain guarantor of perfect judgment.

The liberal movement is, there can be no doubt, sincere, and inspired by the highest motives, and it is, therefore, useless to expose it to blatant and ill-considered criticism. Yet with some who follow it there is, certainly, a tendency to exclude the old forms, the practice of ritual, or even ceremonial, and these cannot altogether be excluded with safety. No forms, or ceremonies, can be valueless; there is invariably a reality behind them. It is not wise, therefore, to cast them all aside but to select some which will bear investigation and religious analysis. If all are cast out then the effect of ceremonial will be lost and man will tend to become merely ethical and non-religious. Ethics alone may cause sterility

but combined with real religion, with a pure ceremonial and a rightly understood ritual, a greater development will certainly be possible to Judaism.

Truly, as has been said, there is no need to search outside Judaism for the Truth embodied, and *to be found*, therein. One writer in *The Theosophist* says that the Hebrews, not finding in their own religion the elements which satisfy them and their mystic cravings, have, in many cases, gone elsewhere. Though this be true, and the writer knows it to be true, despite what others may imagine, yet there is no need to go elsewhere. All that is required is in Judaism if only the seeker is a Seeker and knows how to look for what he needs. This same writer, A. Horne, reminds us, that when we peer into the past history of Jewish thought, we find much that could be made to satisfy the needs of the modern Hebrew. This is so, for the glorious memories of the Hebrew martyrs, the Teachers, Leaders and writers of the earliest, modern and present times, stand out as beacons in the darkness of the night. *The Morning Post* is right, perhaps, in *this one sense*, (but not certainly right in its own senses because of the prejudice in the minds of those who are behind it) that the Jews are at the bottom of everything. Truly, wherever there is a movement for the uplift of humanity, whether spiritual or material; *there* the energies of the race are best displayed.

Yet it is said that "the Jewish mystic of the past, with all his devotion to esoteric lore, was none the less an orthodox Jew". This is a statement for which no proof is offered, and it may or may not be true in every case. Yet when it is declared that the "inspiration of such men was derived from the rich storehouse of their own religion and their own religious literature," all will agree to an obvious idea, for they had not then the added literature, and were not in many cases permitted to read that which was not on their own lines. In any case it does not follow that the great Hebrew philosophers followed rigidly the mere observances ordained by simple custom, though probably "orthodox" in another way. It is true that "the very rigidity of orthodox Judaism defeated and rendered as nought the whole power and might of its persecutors and preserved our race from destruction and extinction". Nevertheless, rigidity need not be carried to extremes. It is not wise to be held in chains forged by others and it is equally unwise to make chains of our own.

If, then, a search for Truth is to be made within Jewry, what literature is to be recommended? "The Bible?" Surely the Bible is a wonderful work, but, equally surely, all that is possible is not contained in its pages which will explain the deeper truths of Judaism. ALL is not written in the Bible as is witnessed by the many thousands of manuscripts and.

books written to explain its meaning, or to clarify its ideas, or induce a deeper spirit in the minds of Hebrews. All these works in question are the productions of Hebrews, and many of them expound the esoteric side of the Hebrew religion known only to the few. Many of them are what the ordinary man calls "mystical" because he will not take the pains to realise that they are really practical and essentially useful. It is necessary, therefore, to turn to this mystical and Qabalistic literature and to endeavour to make known its teachings.

Here is the use of Theosophy, which extracts the esoteric teachings of Judaism from such literature, as all who will read the famous work of the founder of the Theosophical Society, *The Secret Doctrine*, will acknowledge. Indeed, the Hebrew Wisdom, called by some, *Qabalah*, the "received" doctrine, is used, in that work, as one of the bases on which to erect the Theosophical structure in western lands. What the *Brahma Vidya* was for ages to the East so is *Qabalah* to the West, the basis of reality.

In this way the Wisdom of the Hebrew writers has been made common to all who will take the trouble to read the many translations in modern tongues, such as the English, French and German. Few being able to read the originals in Hebrew, Greek, Arabic and Latin, thanks are indeed due to those who have helped to make this Wisdom known

to the world *via* the Theosophical literature. If, then, such literature helps the Hebrew of modern days to understand more deeply his own religion, why refuse to read it because, forsooth, Theosophy might, in the minds of the unthinking, be merely an "insidious" attempt to supersede Judaism. That certainly it is not. Judaism, the esoteric teaching, is the same as Theosophy, but as the Hebrew Wisdom is often not clear even to the Hebrew, surely *all* illuminating thought will be welcomed by the seeker. Whether it comes under the name of Theosophy or the more familiar name of Judaism.

THE SOUL OF JUDAISM

Before proceeding to an explanation of Theosophy and its relation to the inner teachings of Judaism, it will be well to note, in passing, the sublime teachings of the Hebrew Religion as set forth in the Old Testament. Here will be found the soul of the Jewish teachings apart from the many commentaries and writings of the ages which also help very much to show what greatness lies deep down in the faith of Jewry. Because many have drifted it does not therefore follow that the truth is not in the religion itself. Probably the customary observances have become irksome to the young and old alike, but they should not allow themselves so easily to secede from

the faith, for reason of such things. These observances do not all matter. Some of them are real and useful, and some very unreal and in no way useful. What really matters is the teaching of Judaism and the life led in accordance with its teachings. It will be necessary, therefore, to set forth these teachings as found in the Bible and not as arranged by the later rabbis. Judaism is fixed as regards its Divine teachings and its Principles, though its detractor may find much that is imperfect in its human aspects. But Judaism is a progressive religion and its teachings, perfect though they be, have not yet been fully appreciated even by Hebrews themselves. To bring these deeper teachings into practice much must yet be done and much has ever been done; hence the voluminous writings of Rabbis to instruct the people how to bring the Hebrew truths into life. The teachings of the Rabbis must not be confused with the Divine Truths of Judaism, nor must customary observances be thought of as the real religion. True religion combines ethics with a deeper knowledge of the things of God, the one being essential to the other. This is the case, indeed, with Judaism.

Even the so-called agnostic Huxley, in a letter to Romanes, upholds the ancient teachings, though he was supposed by many of his time to be an infidel because he showed that the stories of creation were not to be

read literally, thereby, agreeing with our great Maimonides. Huxley writes that "the only religion that appeals to me, is prophetic Judaism". It may be well to remember that the highest level of moral aspiration recorded in history was reached by a few ancient Jews—Micah, Isaiah and others, who took no count whatever of what might or might not happen to them after death.

It is very unfortunate that the modern Jew takes so little interest in these teachings, hardly seems to know his Bible. There is a feeling that it is sanctimonious to study this work though all other and far less useful and interesting books are read with avidity. Though every word of the Bible is not literally true yet there are volumes of wondrous lore and perfect teaching within it. Some of the teachings need much searching for amongst a mass of extraneous matter and much historical exaggeration (though this may be denied by the ultra-orthodox), nevertheless, there are mountains of wisdom in the works of the Prophets, the Songs of Solomon and the Psalms of King David which have never been surpassed. Let the gold, then, be accepted with the quartz, for no Divine teachings transmitted by man could ever be perfect in every word. The Bible must be supplemented by explanation and commentary, yet, notwithstanding, it has a cardinal claim upon the Jew and he would be well advised to study it and *not*

to feel that he is therefore sanctimonious. Let him read it as he would any other book, imagining himself a literary critic. Then, in spite of certain defects, he will find it, perhaps, the most wonderful collection of writings the world has ever seen.

What, then, are its main teachings. These are the fundamentals of Judaism, extracted from the sayings of the Patriarchs, the exhortations of the Prophets, the songs of the Poets and the Laws of the Leaders. The first and most important teaching is that of the Unity of God, the Eternal One-ness of all things in Him. Though there are many who do His will, Archangels, Angels and Beings of less degree, yet He is One and His Name is one, an All-Embracing Reality called *Achod* or Unity. That He has many ways of working and hence many attributes, *three* main ones, yet that does not make of Unity a Trinity save only in a very deep and metaphysical sense as expressed in the famous Qabalistic work, the Book of the Splendour or *Sepher Ha Zohar*.

The holiness of God is everywhere stressed, and man is to become holy in his turn. Right conduct, as with the Buddhist, is an important teaching never lost sight of in all the writings, scriptural or otherwise. Love of neighbour, likewise, is a command continually imposed, a necessary command found in other religions, a natural injunction which should well up in the mind of every religious being. For, if God

is all in all and we are in Him, then we are, as it were, parts of Him and no part should strive against another, else is there illness in the whole body. The brotherhood of man is always taught and follows very obviously from the former teaching. The Fatherhood of God is a natural realisation following the continued reiteration by all the teachers of these facts. Hence it is proper and right to worship Him and endeavour to realise Him in all things.

Discipline is never lost sight of throughout the Bible and all the teachings show that man must train himself, control his lower nature, restrain his violence, his powerful emotions and his mentality. Purity of thought and word and deed, as also taught by the ancient Zoroastrians and modern Parsees, is emphasized all through the Bible. All these things might well be verified by quotations, but they are too well-known to need the many chapters which could be written upon them.

Above all, considering the chaos of modern so-called civilisation, the teachings relating to Sociology should never be forgotten. In those far off times when men were supposed to be utterly ignorant, when civilisation was, as far as moderns affirm, unknown, when slavery was rife, yet always, with the Hebrew was a wondrous teaching, a Sociology which has not yet been understood or practised, despite the advanced civilisation of our modern times.

Truly, "Judaism is more than simple ethics based upon human interest, upon temporary phases. Such an ethic cannot be permanent and an unfailing guide in human life." Jewish ethics are religious ethics, based upon Nature itself. "The world was created with Truth," and hence the religious ethic must shine forth in truth and it does in Jewish Sociology and in Jewish Theology.

The laws relating to servitude and labour would well repay perusal by modern employers and there would be far less strife if these were applied. Under modern conditions the worker is worse off than the Hebrew slave, although slavery is now said to be an impossibility and an anachronism. Nevertheless, when all the world accepted it as a matter of course, it was the conventional law and the Hebrews did their best to improve the status of the worker and the slave. No unkindness was permitted to the worker, (Leviticus, xxv, 39, 42-5). No runaway slave might be captured and restored to his master (Deut, xxiii, 59). If a master struck his servant, he was obliged to let him go free (Exod., xxi, 26-7). When the time of servitude was over, the servant was not to go out into the world empty. "Thou shalt furnish him liberally out of thy flock and out of thy floor, of that wherewith the Lord thy God hath blessed thee, remembering that thou wast a bondsman in Egypt" (Deut., xv, 14-5). This is not the method followed by

the masters to-day, for when a man becomes old he is thrown upon the scrap-heap to make way for younger men and he may well-nigh starve for aught his master knows or sometimes cares.

The master might never keep back the wages of his servant, but was bound to pay him promptly (Lev., xix, 15). The greatest of the rights of the poor and needy were enforced by the law of tithes. Besides the tithe of all the produce annually given to the Levites the Israelite was obliged to bring every third year the tenth part of his increase for the use of the poor. (Deut., xiv, 28-9). In every city, storehouses were established for the reception of the tithe, from this reserve the necessitous were enabled to draw when misfortune befell them. But even these were not the only rights of poverty. The year of release was the Sabbatical year, the year in which the land "rested," and all the crops and the fruit of this year of rest belonged to the poor (LX, xxiii, 11). There was, obviously, no need then for trade Unions, strikes, or lock-outs, in the country.

There were no Work-houses in Palestine, for the poor-law of the Mosaic code gave the poor certain rights whereby they might sustain life, and even recover their lost position. "Thou shalt open wide unto thy brother, to thy poor, and to the needy in thy land." (Deut., xxv, 11). There were rights, however, which the poor possessed independent of

such liberty. The gleanings of the field were not to be gathered by the farmer, nor was he permitted to reap the corn standing in the corner of the field. These were to be left to the widow, the fatherless, and the stranger. So, too, the forgotten sheaf, the gleanings of the oliveyard and the vineyard, and their second crop, were to be left for the poor and the stranger (Lev., xix, 9-10, xxiii, 22, and Deut., xxiv, 19, 20-1).

At the end of every seven years every debt was released, and this is incorporated in the British laws; and though it might be claimed from a foreigner, no act of oppression was permitted against him. "Thou shalt neither vex a stranger nor oppress him, for ye were strangers in the land of Egypt." (Deut., xv, 2-3 and Exod., xxii, 21).

Justice was a virtue which was highly respected by all and no case could arise under the wise laws of the time for petty thefts. They who had occasion to work in, or pass through a vineyard might eat of the grapes, and a man passing through a cornfield might pluck a few ears of corn without being summoned, trespassing or stealing. (Deut., xxiii, 24-5). There was no respect of persons in judgment, no one law for the rich and another for the poor, as often seems the case in modern countries. "Ye shall not respect persons in judgment, neither take a gift" (Deut., xvi, 19). "Ye shall not do

unrighteousness in judgment, neither for the poor or the mighty, but in righteousness judge thy neighbour" (Lev., xix, 15). "Hear the cause between your brethren and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great. Ye shall not be afraid of the face of man, for the judgment is God's" (Deut., i, 16-7).

The Jewish land laws were especially good and might well teach a lesson to modern people. Every fiftieth year all land that had been sold reverted to the original owner, or to his family. So the family of the poor man who had been compelled to sell his possessions, became again possessed of worldly means. "This, when the land was the chief item of wealth, prevented the cardinal evil of civilised life, the concentration of wealth in the few, to the detriment of the many, a circumstance that gives rise to those terrible contrasts of modern Society, excessive wealth and excessive poverty."

This statement is from a friend of the writer who is an avowed anti-Socialist, and is from such a source, remarkable though, probably the writer has not realised how it may fall back upon him.

According to the Book of Joshua, the country was divided by lot among the various tribes, and each man had his proper share. This was very

different to the method used in England when the land was given to the great nobles who fought and killed its original inhabitants.

The law of Jubilee tended to check the greed for acquiring land, seemingly, one of the cravings of man to-day, which craving, when inordinate, must inevitably tend to the prejudice of the whole nation.

These are a few points which should show to Hebrew and gentile alike that there is very much that would repay study in the Bible, that there is a great and lasting satisfaction to be gained by following the Hebrew religion even though so many customs are omitted. It is, indeed, lamentable that there are so few Jews who will take the necessary interest in their own religion and their own scriptures. It is, however, hoped that a renaissance of Hebraism will soon be with us.

THEOSOPHY AND JUDAISM

The writer, brought up in fairly orthodox surroundings from which, he and the whole of a large family, later fell away because of the lack of reality behind the too rigid forms and customs, turned almost with contempt from Religion to become agnostic and nearly atheistic in his darkness. In later years, however, thanks to the Light shewn him in a peculiar manner, he was attracted to the Theosophical Society

and there found the Light of Judaism which had long eluded him in Judaism as taught by those to whom he was sent for guidance. Having thus found the Light, he, in company with other Jewish Theosophists, is anxious to share it with his compatriots. Hence the new movement, founded within the Theosophical Society, to revivify Judaism by seeking to bring back to it the deeper truths so long overshadowed by materialistic wanderings.

In order, therefore, to explain, this movement and its objects, it will be necessary to set forth the ideals of Theosophy as accepted by its members and promulgated by its leaders throughout the ages.

Theosophy, as the word itself implies, is the Divine Wisdom which can be found running as a vein of pure gold through all the great religions of the world. Hence the similarity of religious beliefs because all are divinely inspired and all from the One Great Source. Yet, inasmuch as the mind of man tends to work separatively, and is by no means perfect, this Divine Wisdom *Theo Sophia*, is often overclouded by human side-issues and misunderstandings, to say nothing of the fossilising process by which Truth is misunderstood, misrepresented, and converted into dogmas.

It is the purpose of Theosophists to endeavour to show the Divine Wisdom, Theosophy, underlying all religions. They seek, not to proselytise, but to point

out to every being the Truth which lies in his, or her, own religion. *Theosophy asks you*, in the words of the President of the Theosophical Society, *not to leave your religion but to live it*. It is realised by Theosophists that religion is graded to suit those to whom it is given and that it is, therefore, a progressive Science which is *called* religion. For, true religion should be scientific so that it may include knowledge, as well as faith and devotion, but above all WORKS. Indeed, it is quite within the realm of certainty that the science of the future will be truly religious inasmuch as it will lead to an understanding of the wonderful workings of the Grand Architect and Geometrician of the universe. It is equally certain that the religion of the future must be also scientific, that it will not be based on blind faith, but will also include personal knowledge in its curriculum.

Seeing that it is the duty of the Theosophist to show the Divine Wisdom in every religion, wherever he finds himself, in whatever race or creed he may be born, he will, if true to his belief, endeavour to help that which has first claim upon him, the religion of his own race.

Through a study of the Divine Wisdom, as explained by the Theosophical Teachers, the present writer was enabled to touch the deeper truths embodied in the teachings of orthodox Jewry. By the light of

the Torch of the Divine Wisdom he saw depths in Judaism which, owing to misunderstanding and materialistic disbelief, he had previously denied. So now, therefore, he seeks with others, to show this deeper side of Judaism to all who are willing to look upon it.

Theosophy, then, points out that this Divine Wisdom is the one Universal Tree of Life and that its branches are the religions of the world. As the "apple does not fall far from the tree," so, in this case, all religions are related to each other, for all are from that One Great Tree. No one is greater nor less than another. No one has the right to proselytise the followers of another. The Hebrew may not, or *cannot*, accept the creed of a Christian *interpreted in the dogmatic manner*. He need not, *cannot*, accept the literal interpretation of the Trinity, the idea of three Persons in the One Illimitable Reality, but he may still call himself a member of the Theosophical Society and find Theosophy in his own religion. Yet, though he does this, as a member of the Order which admits all, of whatever religion, or even of none, which accepts the idea of a universal brotherhood of man and a universal brotherhood of religions, he must leave the Christian free to believe even the materialistic view of his Trinity. The same, of course, applies to the Christian Theosophist. As a Theosophist he cannot attempt to impose any of his views upon a

Hebrew. No proselytism is permitted to the Theosophist, for the very nature of the Society is against such things. Toleration is the first Law.

It must not be imagined, as, unfortunately, some have imagined that Theosophy is a new cult or religion which is superior to Judaism. There is an inner teaching in Judaism and whether it be called *Chichmah Nistorah*, the secret wisdom, or *Qabalah*, the inner, or "received" doctrine, the doctrine of the heart rather than the written word; whatever it is called, it is *there*. Modern Theosophists, wherever they find it, call it Theosophy, the Divine Wisdom. What matters the name if by it is meant the Reality? So, then, when such a deeper meaning is found in Judaism it may well be, as it often has been, termed *Jewish Theosophy*. Seeing, however, that the JEWEL is more than the setting, and that, as the Divine Wisdom it has, as it were, been cut and fitted into many different settings which we call "different religions," *one* of which only is the Hebrew, then surely, the JEWEL itself is more precious than the setting for the latter is often alloyed by the human metal. The Divine Wisdom thus is more than man-made customs, rites and ceremonies, more than any mere sectarian belief. If by Judaism we mean the Divine Wisdom itself, then, certainly, there is nothing equal or greater than Judaism. Yet if, on the other hand, the narrower type of Hebrew considers that he

alone holds the wisdom of the ages, he must be shown to be wrong, for all religions are necessary or they would not have been permitted by a Wise and Loving Creator. All, indeed, are required as all notes and colours are required. Has not the diamond many facets even though the Jewel itself is one?

As, then, the Hebrew who accepts the deeper teachings of Judaism may be termed a Jewish Theosophist, so the Christian who pierces the human veils around the dogmas may find the same realities, and thus be termed a Christian Theosophist. The Muhammadan who seeks the truth and finds it in what he calls *Sufi-ism*, the Hindu who studies and accepts the *Brahma-Vidya*, another name for the Divine Wisdom, the Buddhist who disentangles the false from the true, all these are Theosophists, for all study at the same Source.

The Theosophist holds, then, that all religions are, more or less, divinely inspired, and that all, in truth, emanate from the same Source, though communicated through human channels at different periods according to the need of the time and the race. Each religion is, as it were, a single note, whereas the One Universal Reality, the Universal Religion, includes all the different notes within it as one great Harmony. In this concept of a Universal Religion, including all notes, or as an orchestra including all instruments, there is no idea of some great trombone

or cornet drowning the notes of the others, for all are necessary to the harmony to be produced and are wisely guided and harmonised by their Great Conductor.

Hence, there is a place for Judaism in the Theosophical Society, a place for its teachings, a place for its people and above all, there is now the foundation laid for its Synagogue at the Headquarters of the Theosophical Society in Madras, by the founders of which, this appeal is issued :

AN APPEAL

At the Jubilee Convention of The Theosophical Society, with its forty-one National Sections, which was held at Adyar, Madras, in December, 1925, to celebrate the fiftieth year of its existence, a movement was started, which, we are convinced, will promote in a unique manner mutual understanding and good-will between the different religions of the world. The Theosophical Society has for one of its principal objects the comparative study of religions so as to establish the essential unity of principles and ethical teaching which underlies all of them. It was felt that the great mission of reconciling the Religions of the world as varying expressions of the same cardinal Truths would be helped forward by the founding at Adyar, Madras, which is the International

Headquarters of The Theosophical Society, of places of worship for the followers of the different Faiths.

A Hindu temple and Buddhist shrine have already been built, and foundation-stones have been laid for a Christian Church, a Muslim Mosque and a Zoroastrian Fire Temple.

It was felt by the members of the Jewish community who came to the Jubilee Convention at Adyar from different parts of the world, that this important and necessary movement would be entirely incomplete if it did not include a Synagogue. They therefore at once secured a sum of money (Rs. 1,000) to warrant the beginning of a building, and the foundation-stone was laid by Dr. Annie Besant, President of The Theosophical Society, on December 30th, 1925.

The estimated cost is Rs. 20,000, and a Committee was appointed to collect the balance of Rs. 19,000 and supervise the construction of the Synagogue.

We, therefore, appeal earnestly first to members of the Jewish community and also to members of other Faiths who believe in good-will, mutual tolerance and the Brotherhood of Religions, for their liberal and prompt support.

The founders of the Synagogue are :

President—Mr. G. Polak, General Secretary, Theosophical Society, Belgium.

Chairman—Mr. A. B. Salem, Member, Legislative Assembly, Cochin.

Secretary—Mr. S. S. Cohen, Brahmavidya Ashrama, Adyar.

Member—Dr. J. E. Solomon, L.M.S., Ahmedabad.

Mr. J. H. Perez, General Secretary, Theosophical Society, Egypt.

Mrs. Sarah J. Solomon, Ahmedabad.

Mr. E. M. Joseph (now in Bombay), Mesopotamia.

Mr. E. I. Bashi (now in Bombay), Mesopotamia.

Mr. M. Cohen, Secretary, Hebrew Theosophist Association, Bulgaria.

Mrs. Pia Muller, Italy.

Mr. A. Isaac, Ex. Deputy Superintendent of Telegraphs, Poona.

Mr. J. Samsan, Mhaw (India).

Mr. A. Schwarz, Treasurer of the Theosophical Society, Adyar, has kindly consented to be the Treasurer of the Committee.

Subscriptions may be kindly remitted to "The Treasurer, Adyar Synagogue Committee, Adyar, Madras (India),"

For Adyar Synagogue Committee,

S. S. COHEN,

Secretary.

It has been already stated that Theosophy is the Divine Wisdom which is to be found in all religions. It is that Wisdom which holds them together and which, whether their followers acknowledge it or

not, makes them into a brotherhood of religions. It must be further shown what Theosophy is in the minds of those who introduced it to the western world.

The most important teaching is that accepted by Theosophists the world over and published everywhere by the General Council of the Theosophical Society. As it so clearly explains the objects of the Society it is here given in full and the reader's attention is directed to the phrases in italics.

The Theosophical Society was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. *It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines and therefore endeavouring to check materialism and revive religious tendency.* Its three declared objects are :

FIRST—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND—To encourage the study of comparative religion, philosophy and science.

THIRD—To investigate the unexplained laws of nature and the powers latent in man.

The Theosophical Society is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to

member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

A THEOSOPHICAL VIEW OF GOD

It will be the purpose of these pages to explain the teachings discovered by those who study the deeper side of Judaism. The first attempt will be made to clarify the too crude ideas of God held by the man in the street and to show the finer ideas of God which may be compared by the reader with what he has learned in Judaism, or with what he has found in the Qabalistic teachings.

“Do Theosophists believe in God,” is often asked by questioners who have heard that Theosophists are

“heathens,” “pantheists” or atheists, who are “out to attack Christianity,” etc. This is a question easily asked and as easily answered with an affirmative. Yet in a deeper sense the answer is not so easy, for it is not always clear what the questioner has in mind when he asks this “simple” question. He has, indeed, more often than not, a very vague idea in his mind as to what he himself means by the term. There may be in Great Britain 43,000,000 gods, for each individual tends to make a god in his own human image, each has his, or her, own idea of God, whether adopted, imposed or really “intuited”. Hence the difficulty of answering such a question until it is really known what is in the mind of the questioner.

There will be few who still can accept the idea of an anthropomorphical God, a god made and conceived in the image of man, or with human attributes. There is also very little scope with thinking people for the introduction of the idea of a god of war, a thunderer, an avenging deity, a god who takes sides, or is jealous for his own worship and supports one nation at the expense of all others, or even leads men to devastate another country which he takes from one to give to another. That God is, indeed, behind all happenings, is not to be denied, but that he acts especially for one nation against all others, that He has a specially favoured nation, is no longer accepted by those who

understand something of His wondrous plan of evolution.

Turning from such crude conceptions and mediæval ideas, the question of a "personal" God still remains that is, a God with whom we are in relation, but personal in no human sense, for a person is a *limited* being, and God, as Absolute, is *illimitable*, "without beginning and without end," as the Hebrew believes, as well as "one without a second" whose "Unity is unlike any other unity," in this sense, seeing God as Absolute, there is no question of a personality.

The general idea of God, as taught by the Theosophical Teachers is one which the Hebrew mind will readily grasp if these phrases are well understood. Otherwise it will need a mind that is well developed and an intuition that is very clear to grasp its profound thought. Yet the concept is simple if only it be simply realised, and is one that has been held throughout the ages, which the greatest philosophers have accepted together with the Hebrew student of the deeper Judaism. It is a vast concept though truly simple, this affirmation that God is "all in all," the Absolute All-inclusive Reality, and therefore the teaching has ever been graded to suit the minds of those to whom it was given. Thus King David, in his "Himalayas of wisdom," the Psalms, the grandest portion, perhaps, of the two Testaments, is satisfied

with an acceptation of God through his intuition and reason combined.

“The heavens declare the glory of God and the outstretched expanse sheweth His handiwork, one day telleth another and one night certifieth another. There is neither speech nor language necessary, though their voices are heard amongst them. Their sound is gone out into all lands and their words unto the ends of the world.”

Thus the Psalmist, regarding the heavens and seeing their wonderful glories, even without the aid of a mighty telescope, cannot but accept, as others since his time have accepted, a Master Mind behind it all. How strange that the materialist motorist demands a spirit to drive his car and yet a Spirit moving the universe is sometimes denied by the unthinking atheist.

It is only necessary to turn to the Scriptures to see how the teachings relating to God are graded to suit the intelligence of the times.

The Angel speaks to Jacob in a dream and says : “I am the God of Bethel . . . where thou vowest a vow unto me.” Isaiah has many messages which tell of God. “I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that every knee shall bend before me and every tongue shall swear.” In Chronicles II it is said “God Himself is with us” and yet again in Job it is said that “God

is great and we know Him not". God is the one and only, yet it is said "great is *our* God above all other gods" (Chron. II, 2-5).

It is also written that "the Lord is greater than all gods" (Ex., 18, 11), and this is repeated in different places, notably in Chronicles. "Who is like thee amongst the gods," is another phrase ascribing supremacy to Him but yet suggesting that there are lesser gods or heathen gods who are not true gods but mere ideas. God himself says in the words of His servant "thou shalt have no other gods before me," and this is repeated many times in different ways. Yet, withal, there is nothing said in the Old Testament which helps the deeper student towards an understanding as to the nature of God. Probably the writers did not think that any words would express His reality and so description was omitted and merely human attributes of a higher kind were ascribed to him. Still it was said "God is not a man" and this saying is repeated in Jewry to-day.

All these statements, together with those found in the New Testament, prove that the Bible as a whole is not the work of one man and certainly was not written "by the finger of God," all true and nothing wanting, all perfectly inspired by God directly. It is, as is well known, a collection of various manuscripts of different and sometimes even

contradictory statements. Yet the Divine Wisdom shines brightly in its setting and it is none the less brilliant though the setting is alloyed with human conceptions. It is, indeed, more useful because of its nearness to the human mind and its human appeal.

Nevertheless, because religion is a progressive science and the Bible is a progressive work, the deeper students of *Judaism*, the Qabalists, endeavoured to make clear the mystery of God, and the attempt continues to this day and will continue until a more perfect conception is established in the minds and hearts of men.

Even those who do not care for the idea of an anthropomorphical God, cling to the idea of a God who is personal. This conception, nevertheless, implies limitation, as has been said, for if the idea of a personal God be accepted, it must be considered in relation to a Personality so very wide and all-embracing as to be Infinite. This is, of course, impossible, for the limited, obviously can never be the Illimitable.

In analysing this conception of a personal God, the first thing necessary is a clarification of ideas and to understand the meaning of the term. In the People's Edition of Chambers Etymological Dictionary of the English Language, it is stated that the word is derived from the Latin *Persono*: *per* meaning through, and *sono* to sound. This as is agreed by

many, is evidently derived from the days of old when the stage was very different from its present form, when the actors carried bundles of masks which they put on in turn as they wished to represent different *persons*. As the actor *spoke through* the mask, it was, hence, called *persona*, and, hence, has been adopted to represent that through which the real Individual makes himself known, the body and its attributes, otherwise known as the "person," the *mask of flesh*.

Now if such a conception of a "personal" God be accepted, it will not be so difficult of comprehension. It will be necessary to consider, in such a case, that the mask, the *persona*, is the "veil over the face of God," nature itself, the appearance of the whole universe, God showing Himself through His works. God is, indeed, in this sense, the Reality "sounding through" the appearance, and the devotee who thus considers God, may well touch the Reality which is God. For, both in the ordinary and in the deeper sense, there is a relation between man and God, and if to the worshipper this implies a "personal God," then, certainly, *in this sense*, a Personal God does exist even if it be said that "there is no God, personal or impersonal" as conceived by the "man in the street".

Passing from this idea which does not, perhaps, need too much stressing, other conceptions of Deity

will have to be considered before the orthodox idea of "One God, above all other Gods," as stated in the Scripture, can be fully comprehended. It must be noted in passing that whenever mention is made of God by the present writer; reference is made, not to a person, an individual, or a being, in the ordinary human sense of these terms, but to a Reality which is beyond, though, often within, all forms, to Spirit illimitable or as it is here preferred—LIFE.

The idea of Deism is the first to be considered but it need not delay the study which is to follow. It is simply the general idea of God as Cause and Creator of the universe. It postulates the existence of God, but does not, necessarily, accept the idea of His work in revealed religion. The derivation of the word is interesting, coming, apparently, from the Sanskrit *DEVA* (literally, "one who shines") through the Latin *Deus* (God).

Theism involves practically the same idea as Deism, though there may be some technical difference, for Theism, unlike Deism, sometimes includes a special revelation. The terms are, however, often very loosely used, the real application being only occasionally known, save to the theological and other writers on the subject. The term Theism is derived from the Greek word *Theos*, and this, according to Plato, is from *thein*, to run or to move, thus

implying the idea of God as eternal Motion, or the Causative Power which develops motion. This derivation, it must be acknowledged, is not accepted by all, though it seems reasonable enough to those who know that but for vibratory power the whole universe would fall to pieces, and that a universe without movement is not to be conceived.

The only real difference, as far as the writer sees it, between the terms Deism and Theism, is that one is Latin and the other Greek. The likeness between them is, that both are used to express what we mean by the word God.

Monotheism (from the Greek *monos*, alone) implies the same conception as Deism and Theism, but varies slightly in order to express the idea of God as the ONE God, excluding all others. It may thus be taken to mean a God above all other Gods, or, better an All-embracing UNITY. This, of course, is the Hebrew teaching as expressed in our prayers and in the Bible; "hear, O Israel, Adonai, our God, is ONE," saying nothing of being above all other gods.

Pantheism, which is usually defined by the man of the world as a species of atheism, or "heathenism," simply means God everywhere or *God All*, *pan* meaning, literally, "all," and *Theos*, "God". It has no relation, as some think, to the so-called "god Pan". The word *pan*, conveying the meaning "the whole" (of nature), the ALL, and was personified as a god who

represented nature. It has no other connection with the idea of Pantheism and the latter itself has no relation to the worship of the god Pan. Some dictionaries interpret the word Pantheism as representing a belief that "nature, or the universe, is God," yet, that does not convey the idea of the words *Pan* and *Theos*. It is, in fact, difficult to describe the doctrine which the word is intended to convey, for the term is but a label for a conception far higher than that which is attributed to it by the majority. Its fundamental meaning, as interpreted here, is that of an all-embracing and illimitable ONENESS, not a god above all other gods, not a God in contradistinction to All-God, but an absolute and unconditioned all-inclusive Reality.

All these, however, are terms, and a term, as the very name implies is that which "ends" an idea. Hence, terms will not take us very deeply into realities. It is meditation, rather than ratiocination, which will help towards a true idea of God. Yet if meditation be not understood still more descriptions must be given, though God is not to be described, yet hints as to His reality may help those who would look deeper into that Reality.

The point to be remembered is that all these conceptions of Divinity have in them *something* which is responsible and are not lightly to be cast aside by those who will not take the trouble to examine whatever

of Truth is in them. Each does, indeed, hold a portion of the truth, for the whole Truth would be, truly, difficult to express in any *term*. The mystic, that is, he who sees beyond the veil made by the term, is above differences for he sees the Reality behind the word and understands that God cannot actually be defined or scientifically "analysed". Yet God may be REALISED, that is, *made real to the meditative mind*, and all these terms and explanations will therefore still be useful when they help towards such realisation.

It is, further, necessary to realise that God may be considered in two fundamental ways, first as ABSOLUTE ALL, the whole boundless, illimitable universe, visible and invisible, for that which God has formed, is part of His nature and therefore is, in this sense, Himself. There is also the conception of God as a manifestation of that "Unknowable," taking on a certain limitation, a kind of voluntary sacrificing of His illimitability, inasmuch as "limitation" in a universe may be considered as a sacrifice. In this sense God pours His Life into and through a universe, and is thus, everywhere *immanent* in it (*maneo*, is the root of this word meaning "to dwell" or "abide"). Yet He is said to be also transcendant, for although He pervades the universe, He is at the same time more than that which He has produced, or, as an eastern teaching puts it, "having pervaded the whole universe with a

portion of my Self, I remain". Transcendence and immanence in this conception are seen as one. Just as the thoughts of Man and the real Self of man are one, so can it be assumed that, in a deeper sense, this applies to God's Self and God's thought, the universe.

In this conception, then, is seen the idea of God, the "unknown" and unmanifest, limiting Himself, *as it were*, to make Himself approachable and known as a Being. Though the *Illimitable Reality* is not to be thought of as a being in the strictly philosophical sense, yet IT is really BEING itself, or rather, the Essence and Substance of all being. The idea of God as THE ALL gives rise to the conception of the Absolute, and the other view produces the idea of God as a Being manifesting, creating and directing. "God was a hidden treasure and wished to make Himself known," as the esoteric Muhammadan, the Sufi mystic puts it.

This manifestation of God as in a universe is termed LOGOS by Theosophical writers but it is not applied to the human Jesus as it has been applied by certain Christian writers. The LOGOS of the Theosophist is ADONAI of the Hebrews. Again it must be noted that *such conceptions need rather meditation than argument for full and perfect realisation*. So the subject may well be left for the consideration of the reader. It is, however, to be noted

that these ideas are not foreign to Judaism for they are found throughout its writings though variously expressed. Especially is the teaching found in the Qabalistic works now open to all in the different translations in French and German and in the writer's own works.

The famous *Sepher Ha-Zohar*, ascribed to the Rav Shimeon ben Yochai, but probably only containing his teachings, although a very mystical work, being written guardedly during the "dark ages," may be found to contain the same ideas, but expressed in such a manner that only the student of the "secrets and mysteries" can discover them. Nevertheless, they are there. The full explanation of them will, however, be published in a later writing *The Book of Genesis Unveiled* of the present writer of which the first volume has just been issued.

THE HEBREW CREED

The Hebrew has no fixed and rigid creed such as has been established in the Christian Churches by councils of priests and monks, Popes and prelates and hence, fortunately, there is no teaching in Judaism imposed as a dogma. This freedom prevents any modern sectarianism in Jewry, and thus its people are bound together and united as no dogma could unite such a race distributed over the whole globe.

Nevertheless, although there is no dogmatic creed or act of Parliament fixing belief as in certain "State Religions," yet the Hebrew child is taught the fundamentals of Jewish belief as collected and arranged by the great Maimonides in the form of a creed. Such a Teacher the present writer is happy to follow for he does not accept the merely superficial aspect of the Scriptures but explains them in a deeper sense. At the same time the teachings of the earlier Rabbi Shimeon ben Yochai, the great Qabalist and esotericist have much in them which will repay careful study and lead to an understanding of the deeper side of Judaism.

These two Teachers, then, amongst others, are here accepted and a blend of their teachings is offered. Quotations are not given nor direct extracts made for the compass of this writing will not permit it and moreover only a general view of the subjects treated will be given and that from the present writer's point of view. The reader will have to decide for himself as to their truth and in the absence of the literature of the Qabalist he need but accept that which to him seems reasonable, consider or reject, if he will, that which is not clear. The writer does not wish to *impose* any teaching upon others, but seeks ever more and more freedom for all.

The first creed of Maimonides states that God is the producer (creator) and guide of all created things,

and that He alone has made, doth make and will continue to make all productions. This, obviously, shows creation as a continuing evolution and with this, Theosophy is in perfect agreement. That God actually *makes*, however, is a debatable point. He is the Architect but does not necessarily Himself build. However, He, as Architect, is the Director of all the Beings under Him and they may be said to arrange the productions after the "pattern shewn them in His Mind, or in the mount".

The second creed affirms that God is UNITY, not a unity, but simply Unity. There is no unity like unto Him and He alone is, was and will be, God.

The third creed rightly affirms that God has no body, that He is not corporeal and no corporeal incidents can be ascribed to Him, and that He has no likeness whatever.

The fourth creed states, that He is the first and the last, and the fifth creed affirms that to Him alone should prayer be offered. There is very little taught in Jewry as to the meaning of prayer and its grades, from the prayer for sustenance, the selfish prayer, to the final realisation that the highest prayer is to attempt to attain one-ness with God. Here Theosophy may well enlighten those who seek to know the full meaning of prayer and several of its writers notably Dr. Annie Besant and W. Loftus Hare have set forth the full account, the latter, however, not describing

his splendid effort as a "Theosophical teaching". The reader is referred to the writings of both and appreciation will surely follow.

Creed the sixth states that "all the words of the Prophets are true" and though this may be correct it verges perilously upon dogma, for all Prophets and all Great Teachers, though inspired, are still human. The Theosophist accepts the Hebrew Prophets with those of other religions and does not think that revelation ceased with the Old or New Testaments.

The seventh creed relates to the great Prophet Moses and says the same of him. If Moses is considered as a great Race Leader, or as MANU, as he would be termed in the East then, doubtless, this can be accepted by all Theosophists who know of the work of a Mannu as represented by Moses.

The eighth and ninth creeds relate to the Law, the TORAH, and affirm that it will not be changed and that there will not be any other Law from the creator. This depends, of course, on what is meant by the Law, whether the LAW of God as made manifest by His servants in all the great religions *or the laws and ordinances laid down by men to suit the convenience of men.* Theosophists call the Law of the Creator, the Law of Cause and Effect, the doctrine of *Karma*, or *action* as it is called in the East. They see in this Law that which the esoteric Hebrew may see in the Law of *Mischpotim*, the Law of Judgments, but do

Doctrine of H. P. Blavatsky teems with references to the Wisdom of Judaism and shows how the "Secrets and Mysteries" or Qabalah have ever held the Truth and brought men to His Kingdom.

On the other hand, if the Hebrew happens to approach Theosophy in India, he will find it overlaid with Brahmanism and Buddhism and Sanskrit terminology, for wherever the Theosophist abides he endeavours to interpret the Divine Wisdom in terms of the accepted religions.

The Hebrew entering the Theosophical Society may, however, expect to escape the dogmas of orthodox Christianity, and, indeed, does so, but finds himself up against new and to him, equally unacceptable teachings relating to the Christ. He hears, *via* the crude newspaper reports of the second coming of Christ and the appearance of the Messiah in the person of a young Hindu. To those Hebrews nourished on Qabalah and Theosophy, both being the same in essence, the logical process by which these ideas have become accepted by the majority of Theosophists is easy to follow. An attempt, therefore, must be made to set forth a description of the details by which the over-shadowing of the Hindu by a greater Soul has been thus accepted.

It should, however, be noted that the Theosophical Leaders who prepared Mr. Krishnamurti for his World-work *have never announced him as a Messiah,*

and he, himself, is too great, and, therefore, too modest to have any false notions of his mission.

Before these matters can be understood, it is necessary to have a clear idea as to the method by which a Great, though human Soul, can overshadow the body of a lesser evolved being and give his message through that body with the latter's permission and willing co-operation. To this end, the Hebrew must understand his own inner Judaism and its teachings, little understood in modern materialistic Jewry.

In this sense, then, it is to be remembered that body and spirit are distinct and separate as the player and the instrument are distinct and separate. It is not the body which itself expresses the melodies, the thoughts and emotions and aspirations of the Spirit, but it is merely the instrument, on, or through which the Spirit plays, and in which it functions. This should be a simple statement of fact to the Hebrew who knows that the *Guf*, the material body, has within it the *Ruach* or Directing Individual Energy called spirit. This is well known, and needs no Theosophical Society to proclaim it. Yet, truth is often veneered and the false appears to the false as if it were the true and is, indeed, welcomed as the true by those who have allowed reality to depart and accepted shadows instead. Hence the need for a man, woman or Society to stimulate the race with continued

reiteration of facts which for want of such repetition might well tend to be relegated to the past as "superstitions of the middle ages".

Accepting this idea, then, of the distinction between spirit and body, some clearer idea of an overshadowing by a greater *Ruach* or spirit over the body held by another, may be realised.

To those who consider the true meaning of inspiration, from that of the pen of a ready writer to that of a Prophet, a Leader and Guide, even to the inspiration by God directly, if such be conceived, there will be no difficulty in understanding the influencing of one mind and body by a greater Mind. The phenomena of telepathy, to which witness is borne by many thousands from Prime Ministers "downwards," will surely prove that the minds of equally evolved beings can influence each other at a distance. There is no possible doubt of this considering the evidence published in hundreds of works. If, therefore, one mind of equal development may communicate its messages to another then, logically, a Spirit (*Ruach*, or mental Energy) can pour its messages into and through any other mind. *If the receiving station is specially attuned to the transmitting station then, perfect reception is maintained.*

Inspiration, the effect of mind upon mind, is, then, of all degrees. There is the effect produced by

the "Mind" of God on the whole universe, and they who catch the inspiration of the Universal Mind become Prophets, Leaders, Masters (*i.e.*, Servants) of humanity. Some, however, become more proficient in the Great Art, and having evolved more perfectly than the rest of the world, become transmitters of the thought of God, and in turn send their messages through others. Moses, it is said, *symbolically*, could not speak well, for he was a *Leader* rather than a *Priest*, but "Aaron thy brother shall speak for thee" was said to him. Aaron was thus used as the channel for the mighty force poured into Moses and transmitted by him to the world.

Now, it will be admitted that all great religions had, and have, their Teachers and Leaders, their Moses and Aaron, without foolishly claiming any special Divine Birth for them. If this be accepted, then all those Leaders, whether Moses, Krishna, Buddha, Manu, Maitreya, Christ, may be considered as men *like* ourselves but so much more evolved as to be looked on by some of their followers almost in the light of Gods. Yet as we are all "Gods and children of the most High" as scripture tells, it can only be a greater development of humanity which makes shine, more perfectly, the divinity that is in man. Hence *some* men are greater than others, some more spiritual and some more perfectly developed in an "all-round" manner.

To such a stage, then, has evolved the person known as Mr. Krishnamurti. All who know him, will bear witness to his wonderful insight, his power of perception, his wonderful love for all and his power of helping even at the age of 18 or so (he is now 30) those who came to him for guidance, the greatest listening to him as well as the smallest and all gaining wisdom by such contact. Yet, he is a natural and unaffected *young* man free from all desire to *shine*, though imbued with the idea of *Service to humanity*, an idea which is his very life blood. Beyond him there are men of infinitely greater attainments men who are so expert in the art of living that their wonderful activities are not confined to their own particular bodies but who send abroad their ideas and suggestions (not commands) for helping the world, and those who are in tune with such ideas can more easily catch them than others.

Now, Krishnamurti, having been intimately connected in many past lives (for, of course the idea of *gilgoolim* or Reincarnation is accepted by Theosophists and students of esoteric Hebraism) with a far greater Being than himself, and, having worked for humanity under such guidance, is now chosen as the receiving station as it were, for this Great Transmitter if such terms are acceptable. Krishnamurti, with others, knowing definitely of this, has been specially trained and also trained himself by self-control and the

evolution of definite compassion for all, to the end that he shall come into perfect touch with his greater Brother. Thus not only will he be the recipient of messages from the Great One "telepathically" received, but at times the Great One will, as he has already done, take perfect control of the Instrument offered by its owner, so that two Souls will for a time share the use of the same body.

If the idea of Inspiration be accepted in its lowest and highest sense with all the grades between the extremes, then it might well be realised that here is a form of the direct Inspiration of one mind by a greater and if the greater itself be divinely inspired or has a knowledge of God's Great Plan then it will sound to the uninitiated as if God Himself spoke through the man. Hence arise the many stories of miracles, and wonders, though in reality there is no miracle but, throughout nature always the working of Law upon Law. Every phenomenon has its natural explanation, for there is really no "super-natural"; but because the people cannot explain the phenomena they term them "miracles". *That powers may be wielded by a great Man so far transcending ordinary knowledge as to appear a miracle, does not therefore make for supernaturalism.*

All this, though offered as an explanation of that, which, when crudely expressed in a popular newspaper, might keep a Hebrew from the Theosophical

Movement, is nevertheless, not one of the essentials for linking up with the Theosophical Society, and thus helping to form a "League of Religions". All that is asked of a member is that he shall accept the idea of Brotherhood without distinction of caste, creed, sex or colour.



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